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World Religions

Ontario Department
of Education

Senior Division
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of Education

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Senior Division

This curriculum guideline presents a rationale within which teachers may plan courses in World Religions in the Senior Division. It is a preliminary statement and it is intended that it should be replaced in due course by a revision based upon experience with the present document and reaction to it.

For this reason, all courses designed within the rationale of this guideline will be considered experimental. The local board of education must endorse any courses to be offered and, in applying to the Department for approval of such courses, the director of education should indicate that the board has in fact given this support to any course proposed. During the implementation of these courses, the Department of Education, through the Regional Offices, will maintain liaison with the schools involved so that subsequent guidelines may be based on experience and knowledge derived from as many sources as possible. Program consultants from the Regional Offices of the Department of Education will visit courses established under this guideline for the purpose of giving advice, gathering information, and assisting with the exchange of knowledge gained from experience in the variety of communities in Ontario.

Within the framework stated here courses may be designed for credit leading to a Secondary School Graduation Diploma. At this experimental stage, courses in World Religions may form no more than two credits in a student's program; these should be taken in different years. The details of planning within these limits are the responsibility of the school. Some teachers may choose a relatively short course of a single semester, while others may prefer longer courses. Courses may not be offered toward the Secondary School Honour Graduation Diploma at this time.

Despite the fact that this guideline applies only to the Senior Division, it is felt that the perspective suggested in this guideline will be of value in other divisions. Students come into contact with their own and with other religious traditions in many contexts. The viewpoint of this document can be applied when religious matters arise in the course of other studies by pupils of any age.

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Introduction

One of the consistent threads that runs through man's history from the earliest days is some form of religious life and expression. Much of this expression derives from questions about the meaning of life and the mysteries of nature and from the search for answers to such questions. Religion and religious expression are one way of interpreting and responding to human experience and of attempting to find answers to these fundamental questions.

The study of the religious experience of others can be absorbing. Today, with the increase in the speed of travel and communication and our consequent greater interdependence, we have even more need to become aware of the traditions, responses, and aspirations of other men. To understand the world through an understanding of our fellow men must be one of the aims of education. A study of the religions of man is one of a number of ways to move toward this goal.

This guideline gives only a general view of the various considerations governing a school course in World Religions. The religions themselves and many of the issues related to teaching about them are complex and, therefore, suggestions are made for further reading. References in the text are in short form; details of publication and descriptive annotations are given in the bibliography. Writing in this field is extensive and the fact that many books are available in paperback form will, therefore, be convenient and economical. In addition to the references given here, many of the books mentioned contain bibliographies of their own. The importance of non-print resources should not be overlooked; a few suggestions are found at the end of the document.

Aims and objectives

All programs offered in an educational context share at root a similar goal: the development of skill and understanding in worthwhile areas which are of value and interest to the student. An individual course in this context may have aims at several levels, some more personal than others. At one level it should develop the skills of learning and communication and also understanding of a given body of subject matter. A course in any subject should also help the student find ways in which he may relate his own experience to what he learns in his studies. The role of the school in connection with the former aim is to provide the resources and other assistance that lead to understanding, while in relation to the latter it should assist the student to clarify his own position without telling him what specific viewpoint he should adopt.

Apart from the general aim stated above, the particular aim of a course in World Religions should be the development of a sympathetic understanding of the meaning of different religions and their effect on the life and thought of their adherents. Such an aim will demand much more than a study of the main points of belief held by members of a religion. Just as religions have affected many aspects of human life, so understanding those religions demands an examination of a wide range of human activity. The implications of the position outlined here for course planning are explored in a later section of this guideline.

At the more personal level, World Religions should help a student to clarify his thinking on some of the fundamental questions about himself and his relationship to his fellow man, to the universe, and to the concept of a transcendent order. The different ways in which man has examined and answered these questions and acted upon the implications of these answers can be of assistance to an individual student, but it should in no way be the role of the school or the teacher to tell the student which belief he should hold; such a decision is the prerogative of the individual.

The title of this document, *World Religions*, has been chosen deliberately. There is at present no general agreement about the name by which the academic study of religions should be known. Among other terms, *Comparative Religion* and *History of Religions* have been used, but neither conveys adequately the spirit that should dominate a course planned within this guideline.

One problem in comparative study is the lack of fundamental criteria for comparison. Comparative religion easily becomes competitive religion and thus undermines the basic aims of the course. Yet, despite the fact that comparison should not provide the starting point, it is almost impossible to explore several religions without an element of comparative study asserting itself. It is best to confine comparisons in school classes to very specific aspects of religion and religious practice and to ensure that they remain incidental to the organization and presentation of the course as a whole.

There is a somewhat similar problem in connection with the title *History of Religions*. A course in world religions should concentrate on the present and on the meaning of the various religions for the world today; the primary stress is not on religious history. The opportunity to study elements of the historical dimension already exists within other courses. Most religions, however, have an important historical element without which the present can hardly be understood. With each succeeding generation, the tradition develops in a special way. Such historical study as will shed light directly on the present will, therefore, be essential, but too great an attention to historical detail could serve to obscure rather than enlighten.

At some stage during a course a student should grapple with the question "What is religion?" even though it defies definitive answer. The teacher too will have to provide practical answers to the question in planning the course. The claims of secular humanism or Marxism, for example, to be counted as religions will depend on the answer given to this question. Some practical ways in which this matter might be explored are described in the section, *Some Possible Approaches*.

On the approach to religions
Banton: *Anthropological Approaches to the Study of Religion*
Bettis: *Phenomenology of Religion*
De Vries: *The Study of Religion: A Historical Approach*
Hinnels: *Comparative Religion in Schools*
King: *Introduction to Religion: A Phenomenological Approach*
Lewis: *The Study of Religions*
O'Dea: *Sociology of Religion*
Smart: *Religious Experience of Mankind*
Streng: *Understanding Religious Man*
Toynbee: *An Historian's Approach to Religion*
Wach: *The Comparative Study of Religions*
Yinger: *Sociology Looks at Religion*

On the study of religions and the individual student
Smart: *Secular Education and the Logic of Religion*
Wilson: *Education in Religion and the Emotions*

On Humanism
Blackham: *Humanism*
Gibson: *The Faith of the Atheist*
Huxley: *Religion without Revelation*

On the Christian-Marxist Dialogue
Aptheker: *The Urgency of Marxist-Christian Dialogue*
Doyle: *Comrades in Revolution*

On the search for a definition of religion
Eliade: *The Sacred and the Profane*
Geertz: "Religion as a Cultural System"
McGee: *Religion and Modern Man*
Smart: *Religious Experience of Mankind*
Smith, W. C.: *The Meaning and End of Religion*
Spiro: "Religion: Problems of Definition and Explanation"
Tillich: *Christianity and the Encounter of the World Religions*

Designing a Local Course

An understanding of a religious tradition or position requires a study with many dimensions. A wide range of resources is necessary, and one of the most valuable can be the various teachers in the school whose special interests have brought them into contact with different aspects of world religions. The art department may well be of value in examining the artistic traditions inspired by religion. The teacher of literature may be of help in exploring both the sacred literature in a religion and the other branches of literature that spring from the religious traditions. Drama had its origins in religious ritual and the teacher of Theatre Arts can assist in examining the details of drama in various religious contexts, should such a study serve the purposes of a locally planned course. Geography, history, music can contribute also. For the more sociological aspects of an inquiry, the teacher of Home Economics may be of assistance.

Any teacher co-ordinating such a course must be familiar with a number of religious traditions and must also be able to relate the doctrinal aspects to the social dimensions suggested above. A climate should be fostered in which a religion is studied sympathetically; the development of real understanding rather than superficial or condescending tolerance must be a prime objective. The teacher must chart a course that both listens to the interests of the students and develops a reasoned and balanced account of the religion as a whole.

Many teachers have had no opportunity of exploring various religions as a part of their own programs of study, but it is imperative that teachers be assigned this responsibility who are qualified to teach it by virtue of either formal or informal study.

The most important consideration in designing a program in World Religions will be the organization of the course and the selection of material. Faced with a large number of religious traditions, each one of which could absorb many lifetimes of study, a teacher must avoid both a superficiality that will not provide a reasonable understanding of a religion and an excessive attention to detail that may impair a student's grasp of the fundamentals of a religion.

A decision must be made, for example, how many sub-groups within a single religious tradition should be studied. Most of the major religions are divided into a large number of sects and denominations, some of which must be examined and understood if one is to understand the religion at all. For example, to attempt to understand Buddhism today without distinguishing between the Theravada and Mahayana forms, or to try to understand Christianity without recognizing the Orthodox, Catholic, and Protestant forms, would be misleading. On the other hand, to attempt to understand all of the many divisions within a religion such as Hinduism, for example, would be beyond the scope of a course of this type.

An important factor to consider in planning is the extent to which the course will deal with abstract questions. The study of the philosophical positions held by various religions can produce a very abstract course which, while appealing to some students, may seriously diminish its value for others. By concentrating on some of the more tangible aspects of religious expression, a teacher can broaden the appeal of the course and at the same time bring it more closely within the experience of the students; artefacts may accomplish what the abstract cannot. Such an approach would be particularly suitable as an introduction to a religious tradition. It could then be balanced by more abstract discussion that would relate the practical to the philosophical.

In broadening the experience of students, one useful medium can be visits to various religious centres by the students or to the school by representatives of religious groups. Such projects are undoubtedly easier to arrange in larger centres than in areas with less heterogeneous communities. Generally speaking, it is usually more valuable to have the class make the visit rather than simply invite a speaker to the school. A visit to a church, synagogue, or

mosque can reveal a great deal about a religious tradition which a talk from a religious leader cannot.

A wide range of books and other learning materials is available and care must be taken in selection to ensure that those chosen reflect the approach to be followed within this guideline.

Among the many general accounts of world religions, for example, some take a fairly narrow theological approach while others place more stress on sociological and anthropological aspects. Many of these differences depend on the audience for whom the books were designed. Those written for the general reader or specifically for the secondary school student will be of value. Many of those written primarily as university textbooks will be valuable for reference. In a course in World Religions there is advantage in using a variety of books so that students can have the experience of reading parallel accounts of the same tradition.

In addition to the various secondary sources for the religions, the student should have an opportunity to read some of the sacred writings that form so important a part of religious traditions. This will present a number of problems, for many require considerable interpretation. This guideline makes some suggestions under each religion discussed, but it may be best to rely on one of several anthologies.

The printed page is limited in its capacity to interpret the many dimensions of religious life. Every effort should be made to broaden the students' experience beyond this narrow scope. One way of achieving this breadth is through an examination of such aspects of religious tradition as religious objects and art works, rituals, costume, architecture, and music. Film is especially important in illustrating aspects of the social, cultural, and religious life outside the experience of the student. It can also stimulate analysis and response that will enable a student to explore a tradition on both an intellectual and an emotional plane.

Another resource which should not be overlooked is a university department of Religious Studies. Many offer courses that are open to teachers who may be planning to teach World Religions in their schools. In addition, some members of the university staff may be willing to discuss aspects of the planning of school programs. In some cases, members of departments may be willing to meet students and pursue in greater detail various facets of religious life or experience.

In recent years, one of the most significant points made in the various writings on the subject of religious education in general, and on world religions in particular, is the question of objectivity. The debate has centred around two contrasting points of view. One of these involves an approach to teaching religion which has had as its aim the acceptance by the pupil of a specific point of view together with the various forms of behaviour which that viewpoint demands. Much religious education in the past has had this particular goal in one form or another. The opposite viewpoint maintains that, while religion is and has been a significant aspect of the lives of many people, the only areas that can legitimately be examined in the context of non-denominational schools are those that can be described objectively. Only those forms of religious expression or activity that can be observed form part of such inquiry.

Neither of these contrasting viewpoints will enable the achievement of the goal of sympathetic understanding mentioned earlier. One characteristic of most major religious traditions is that at some point in their perception of the world they transcend the purely objective. Any adequate study must, therefore, take this aspect of religion into consideration. Academic investigation of any sort requires objectivity and detachment, but World Religions must include some attention, from a phenomenological point of view, to those elements of religion beyond the normal criteria of objectivity.

In this connection questions of evidence are bound to arise. Teachers must be prepared to accept a wide range of penetrating questions about the criteria that should apply in examining this area. The role of rational, non-rational, and other forms of support for religious positions should be borne in mind. The examination of the historical reliability of documents, for example, forms a legitimate area of inquiry in which both scriptural and non-scriptural contemporaries might be examined.

On objectivity and the teaching viewpoint
King: *Introduction to Religion*
Phenix: "Religion in American Public Schools"

On religions of the world—general accounts suitable for students and teachers
Aletrino: *Six World Religions*
Bouquet: *Comparative Religion*
Gaer: *What the Great Religions Believe*
Herod: *What Men Believe*
Parrinder: *The World's Living Religions*
Smith, H.: *The Religions of Man*

On religions of the world—more detailed accounts of special interest to teachers
Comstock: *Religion and Man*
King: *Introduction to Religion*
Ling: *History of Religion East and West*
McGee: *Religion and Modern Man*
Smart: *The Religious Experience of Mankind*

Anthologies of sacred writings
Bouquet: *Sacred Books of the World*
Browne: *The World's Great Scriptures*
Eliade: *From the Primitives to Zen*
Lanczowski: *Sacred Writings*
Whitney: *Religious Literature of the West*

General reference
Adams: *A Reader's Guide to the World Religions*
Zaehner: *The Concise Encyclopedia of Living Faiths*

Some possible approaches

Five possible ways of organizing courses in World Religions are suggested here. Many teachers will not wish to confine themselves to a single approach, but will prefer to draw upon several to suit the design of their locally planned course. Some features of these suggestions will seem familiar: in the interdisciplinary approach described in this document students will examine various topics that have been part of the school curriculum for many years. Much history, literature, art, mythology, music, and so on cannot be understood without some attention to the religious dimension which has long been treated in a balanced manner consistent with the aim of this guideline.

As religions are the starting point for this particular study, however, certain differences will emerge. The student will be asked to explore the relationships among various factors in a more unified way than he does in the context of other courses and also to examine the way in which various aspects of religious life affect other aspects of living.

The fact that religions are the focal point of the study means also that the personal dimension of the course will relate to religious expression and experience rather than to the foci provided by other studies. This dimension should be examined at some point during the presentation of the course, preferably through discussion. Care should be taken to chart a path between a vague pooling of personal opinion and the listing of a formal set of definitive answers to questions that would trespass on a student's need to develop these answers for himself.

Decisions will have to be made on the degree of abstraction that will permeate the course. It will be noted that the suggestions that follow range from the exploration of fairly concrete questions to some highly abstract possibilities which could be handled in a way that would challenge adults. Between these two extremes, teachers should select an approach suited to the students for whom the course is being planned.

An Inquiry Approach

One way to make the study more concrete is to develop certain specific questions about the religions under study. Such questions could be devised by the teacher or worked out by teacher and students together.

Questions should be appropriate to the religion under study. The following might prove useful in the early stages of such an approach:

What are the objects or things associated with this religion and what is their significance?

Who are the religious leaders in the community and what do they do?

What are the sacred writings of this religion?

What attitude does this religion have to the concept of an after-life?

What are the principal tenets of belief of the religion?

What forms of worship are used in the religion?

From such basic information further questions might emerge:

What is the nature of the religious community?

What is the relationship between religious and secular aspects of life?

What is the attitude of this religion toward missionary activity?

Why has this religion increased or decreased in the number of adherents in recent years?

On the inquiry approach
Massialas: *Religious—Philosophical Systems*

A Biographical Approach

A study might start with an examination of the lives of some leading figures. The lives of the Buddha, Jesus, and Muhammad, for example, could provide an important starting point in a study of the religions they founded. In religions such as Hinduism, where there is no single founder, the lives of various holy men and religious leaders can be studied: Ramakrishna, Tagore, and Gandhi, for example, could provide an introduction to Hinduism.

Even if the entire course is not organized on this basis, the inclusion of this aspect in a general study can be of value in seeing how a religious tradition influences the actions of its adherents.

On biographies
Potter: *Great Religious Leaders*
Sugana: *The Life and Times of Muhammad*
———: *The Life and Times of Buddha*
Watt: *Muhammad*

A Survey Approach

The commonest approach to World Religions both in schools and universities, especially in an introductory program, is through a general survey. A selection of perhaps four to six religions could be explored in a year, one of these being the religion to which the majority of the class belongs. The starting point of such a study could be one of the general accounts of religions of the world of which so many are available. Additional resources should be available to provide a differing viewpoint where this is necessary and to supplement the basic text in such areas as art, ritual, and sacred writing.

In such an approach there is no single right order in which the various religions must be presented, but there are several considerations that should guide one's choice. In view of the fact that objectivity is necessary to this study, there is some merit in not starting with the religion to which the majority of the class belongs. It may be easier to achieve a small measure of detachment once methodologies have been explored in less familiar areas. There is merit, however, in starting with a religion that is reasonably close to the student's own experience. It may be unwise also to conclude with the religion of the majority of students as this may indicate by implication a hierarchy of development inconsistent with the aims of the course.

Another approach is to study the religions in the order in which they started in time. Thus Hinduism would precede Buddhism, and Judaism would precede Christianity. An advantage of this approach is that, where some of the presuppositions of two religions are similar, the relationship between them may be more clearly understood. The periods of development are long, however, and it would be easy for such an approach to become preoccupied with the historical aspect to the neglect of the contemporary; in this sense it would defeat the purpose sought by the present guideline.

For books containing surveys of world religions see p. 7.

An Approach through the Arts

Regardless of the way a course is organized, it should include attention to the artistic tradition and to some of the works that have sprung from it. Such a study could also provide the starting point for inquiry into the religious tradition.

While reflective and discursive literature portray much of a religious tradition, the great variety of art forms provides further insights. Religion has been a major inspiration for artistic expression through the years. Painting and sculpture, for example, have long played a role in story telling, in interpretation, in symbolic communication, in recording, and in exploring various emotional planes. The abundance of temples, churches, and synagogues testify to the power of architecture as a medium for religious expression. Music has contributed many different dimensions to religious expression and is an inseparable part of worship in many religions. Verbal art forms should not be overlooked: drama, poetry, and the novel present great opportunities to explore a religious tradition and can often provide an insight into a mode of religious thought that may not emerge from other approaches.

An approach through the arts may permit students to identify more closely with the response of the adherent of a religious tradition through contact with various religious symbols and objects. The account of a religion given in many of the surveys is usually very different from the way in which an adherent perceives his own religious tradition. By studying the various objects that form a familiar part of the religious life and by coming to understand their significance, a student can perhaps develop a view that, to some extent, approaches the religion from within the tradition rather than from a position of complete detachment.

A visit to a place of religious significance, either in person or through the medium of film, would have special value in such an approach. The Royal Ontario Museum and other museums would also serve as a rich resource in examining the art works associated with a tradition. The significance of many religious objects, mezzuzahs, chalices, fonts, and so on, can reveal a great deal about the contemporary application of one particular aspect of ritual; costume for example, can be the source of much understanding about a number of religions.

On the Arts
This is so large a field that selection is especially difficult. The sections on the individual religions, pages 11 to 16, contain some suggestions.

On some general aspects
Bolam: *Art and Belief*

Thematic Approaches

The development of certain themes within the religious tradition may solve some problems while posing others. By concentrating on one particular aspect of thought or life in the study of several religions the student may find it easier to come to grips with the vast amount of material before him. Care should be taken, however, that such a study does not degenerate into a point-form comparative approach at a superficial level.

One of the problems in this approach is that to be carried on at any depth, the study demands considerable familiarity with the tradition as a whole. There may, therefore, be advantages in using this technique towards the end of a course as a unifying feature or in the second year of a two-year program where the student can start to apply new organizing principles to what he has learned previously.

A thematic approach can be used with varying degrees of sophistication, from the simple and concrete to the highly abstract. There are many themes that could be examined in such a study: worship, festival, or ritual would be possible starting points. At another level one might explore such topics as suffering, revelation, or obligation.

An advanced form of organization that might have considerable appeal for a class with a high capacity for abstract thought would consist of several themes explored by reference to different religious traditions. There would be no need to explore the same theme in each religion.

A class with a great diversity of interest may prefer to explore some of these questions independently, with individuals or small groups of students examining different aspects of a religion and then bringing the results of their research to the entire group so that each student can relate the experience of others to the results of his own inquiry.

The Nature of Religion
This topic could be explored progressively through an examination of some of the religions in less complex societies, through Islam to Theravada Buddhism. In addition, some attention could be given to more general writing on the nature of religion.

Religious Literature in History
Sacred scriptures could be examined through reading of appropriate selections. The role that these scriptures play and have played in the life of each religion could then form a topic for more detailed study.

Religion and Culture
This theme could initiate exploration of the cultural and social setting of religion. The force of religion and religious institutions in moulding social mores can give students insights into the values that govern societies in different parts of the world. The relationship between religion and politics could be a useful area of concentration. The problems religion faces today in different parts of the world could form a useful context for the discussion of various social issues. In particular the study of the role of religion in the life of Canada could make a significant contribution to the student's understanding of our society.

As religions face social and technological change in the twentieth century, many points of emphasis are being altered in the search for new solutions. Some of these changes present great challenges to the traditional forms of religion. A study of how different religions meet this challenge can be most relevant in the study of World Religions.

Religion and Science
At different periods in history, and to some extent today, the claims and interests of religion and science have come into conflict. An examination of this topic could be pursued at the theoretical level in a discussion of the kinds of evidence relevant to each field: the contrast between revelation and empiricism. At a more practical level, the student could study ways in which conflicts in this area have or have not been resolved.

On various themes

Worship
Hedges: *With One Voice*
Hilliard: *How Men Worship*
Martin: *Must Men Worship?*
Parrinder: *Worship in the World's Religions*
Festival
Cox: *The Feast of Fools*
Suffering
Bowker: *Problems of Suffering in Religions of the World*
Life
Chalmers: *Meaning of Life in Five Great Religions*
Religion and Culture
Bellah: *Beyond Belief*
Bliss: *The Future of Religion*
Cogley: *Religion in a Secular Age*
Cox: *The Secular City*
Denney: *World Faiths and Modern Problems*
Luckmann: *The Invisible Religion*
Niebuhr: *Christ and Culture*
Slater: *World Religions and World Community*
Wood: *The Magnificent Frolic*
Transcendence:
Richardson & Cutler: *Transcendence*
See also
The Nature of religion: p. 5.
Religious literature: pp. 11-16.

Five Religions

The pages that follow offer general comments and suggestions on five different religions. The choice made here is not intended to restrict the range of the course planned by the teacher but to give a general idea of the type of consideration that should govern the planning and development of a course. Similar considerations for other religions may emerge by analogy from those offered here. In particular, some teachers may wish to include other Eastern religions if student interest warrants it. An examination of early religion or religion in less fully developed societies may also add an important dimension to some studies. Some general suggestions on books in these two areas are made below.

On early religions
Evans-Pritchard: *Theories of Primitive Religion*
Hayes: *From Ape to Angel*
Long: *Alpha: The Myths of Creation*

On Eastern religions
Creel: *Chinese Thought from Confucius to Mao Tse-Tung*
Earhart: *Japanese Religion*
Smith, D. H.: *Chinese Religions*
Welch: *Taoism*

Hinduism

A striking feature of Hinduism is its complexity and diversity. Within this vast religion there are so many different philosophical and theological positions that it is difficult for an outsider to grasp a feeling of unity in the tradition.

Many different approaches might help a student to understand this diversity. An examination of the concept of transcendence and the transcendent order with which the believer identifies himself, for example, can lead to the idea of a non-personal vision of ultimate reality. The concept of Brahman and the various personal manifestations can be approached either through the philosophical position or through the many stories of the various gods. Students should become aware of at least Brahma, Vishnu, and Shiva, and perhaps some of the others more closely associated with them.

Hindu life will only be comprehensible to students if they understand the difference between the basic premises of living in both cultures. Such fundamental assumptions would include the analysis of human wants and the way to reach the highest point in human achievement through the paths of knowledge, work, love and the disciplines of the classical yoga. Students will extend their understanding of the first three of these concepts through examining their special meanings within Hinduism. The recent interest in transcendental meditation, for example, can provide a useful introduction to the reflective forms of spiritual discipline.

An anthropological approach might start with the Eastern perception of time which is so different from the Western view and which affects many facets of life in religious and other contexts. The law of karma, with its ethical and social implications, the special meaning of festivals, and the role that sacred literature plays, all relate to this different perception of time.

In approaching sacred writing, most Western readers start with the Bhagavad Gita. This will probably have the most immediate appeal to students. It might be followed, should time permit, by some Vedic hymns and some Upanishads. The context of these readings in the epic tradition should be examined, although it will only be at a superficial level.

The diversity of Hinduism can be illuminated through historical study and through an examination of the various art forms that spring from the religious tradition.

It is particularly important to encourage some awareness of India as the home of Hinduism. Film is perhaps the most effective medium short of an actual visit. Indian cultural centres, if they exist in the community, might also provide a substitute for travel. Such aspects of Indian life as incense, music, and food may add an experiential dimension that reading alone cannot provide.

On Hinduism

General accounts
Bouquet: *Hinduism*
Hopkins: *Hindu Religious Tradition*
Zaehner: *Hinduism*
Zimmer: *Philosophies of India*

Art and Mythology
Edwardes: *Indian Temples and Palaces*
Ions: *Indian Mythology*
Kramnisch: *Art of India*
Narayan: *Gods, Demons and Others*

Scriptures
Bhagavad Gita: Trans. Edgerton
Bhagavad Gita: Trans. Zaehner

History
Basham: *The Wonder That Was India*

Christian-Hindu relations
Klostermaier: *Hindu and Christian in Vrindaban*

The Hindu view
Isherwood: *Vedanta for the Western World*
Morgan: *The Religion of the Hindus*
Radhakrishnan: *The Hindu View of Life*

Films
Hinduism
Hindu Family
India: People in Transition
Kaleidoscope Orissa
The Hindu World
Great Religions: Hinduism

Filmstrips
Hinduism

Buddhism

The life of Buddha as preserved in the mythology is both so dominant and so appealing that an examination of his life and career can be a useful starting point. A considerable amount of the Buddha's teaching has been recorded, and the students should have an opportunity to read some of this. The student should become familiar with the two major branches of Buddhism and have some idea of the distinctive characteristics of each. In particular the question of the relationship of man to society should be examined in considering the two branches, for from the positions on this matter many different views result. Also of prime importance is the position taken by the different schools of Buddhism on the question of transcendence.

This latter point leads naturally into an examination of the nature and definition of religion. In particular, the question of whether a body of belief or response must include a belief in God, or a number of gods, to be considered a religion can lead to some important discussions of the topic.

As with most religions, the doctrines and systems of belief in Buddhism are complex. Some points, however, are relatively straightforward and should be examined by the students in some detail. They should, for example, become familiar with the Four Noble Truths and with the Noble Eightfold Path. In particular, it will be appropriate to examine the Buddhist attitudes toward suffering, which is so characteristic a part of Buddhist thought. Also of prime importance is the Sangha, which can be considered in both historical and contemporary settings. These aspects of Buddhism may be understood at many different levels: at the simplest level, students may explore their own reactions to the principles on which Buddhism is founded and see how their own experience coincides with these attitudes to life and living; at a more sophisticated level, the views of Buddhism invite mature and penetrating philosophical examination.

Of the various Mahayana forms of Buddhism, the one which is best known in the West is Zen. It has attracted several prominent spokesmen and many students may be interested in this branch of Buddhism more than in others. For the teacher this presents some problems because Zen yields less to description through the printed word than other religions. A useful approach might be through film, which, taken in conjunction with some of the available accounts, may be able to convey something of the spirit and flavour of this particular religion and philosophy of life. It will be found that it is almost impossible to understand Zen without some experiential element; for example, such an element is essential for an understanding of the role of meditation in the religion as a whole.

The roots of Buddhism in Hinduism should be understood, and for this reason there is much to be said for examining Hinduism prior to Buddhism. Also, in the historical dimension, it may be helpful to pay some attention to the difference between the teachings attributed to the Buddha himself and those which have grown up since.

If the course as a whole has stressed the contemporary scene, there might be value in considering such recent developments as the Soka Gakkai movement and the political role which Buddhism has played in recent years.

On Buddhism

General accounts of special value to the teacher
Conze: *Buddhism: Its Essence and Development*
Glassenap: *Buddhism, a Non-Theistic Religion*
Robinson: *Buddhist Religion*
Sangharakshita: *The Three Jewels*
Zurcher: *Buddhism*

General accounts of special value to the student
Ling: *Buddhism*

An inside view
Thera: *The Buddha's Ancient Path*

On the Buddha himself
Sugana: *The Life and Times of Buddha*

On devotion
Pe Maung Tim: *Buddhist Devotion*

On Scripture
Burtt: *Teachings of the Compassionate Buddha*
Conze: *Buddhist Scriptures*
Warren: *Buddhism in Translations*

On Zen
Leggett: *A First Zen Reader*
Merton and Suzuki: *Zen and the Birds of Appetite*
Suzuki: *Studies in Zen*
Watts: *The Way of Zen*

On the contemporary scene
Brannen: *Soka Gakkai*
Schechtor: *The New Face of Buddha*

Films
Awareness
Buddhism, Man and Nature
Great Religions: Buddhism
Requiem for a Faith
The Buddhist World
The Flow of Zen

Judaism

One possible entry point into the study of Judaism might be through an examination of the fundamental role of the family in the religion as a whole. In this context might emerge such matters as worship and observances. The study could then be expanded to include the larger community, with the added dimensions that these topics have in the broader context. At this point also might be included an exploration of the role of the Rabbi and Cantor, the place of the Synagogue, and the historical and contemporary importance of the Sabbath, the Festivals, and the High Holy Days.

A visit to a synagogue, with an opportunity to meet the Rabbi if this is possible, could contribute greatly to a study of Judaism. An opportunity to see the various religious symbols and objects at first hand and to discuss questions with a representative of the religious community should allow students to gain a dimension of understanding that books alone cannot provide.

At the level of doctrine, it will become important for the student to understand the Jewish idea of God, of meaning in life, and of the covenant.

The importance and position of scriptures in life, education, and worship should also emerge. Students should have an opportunity to read at least some of the scriptures for themselves, using, if possible, a Hebrew Bible. Readings might start with parts of the Torah, although some might prefer to start with the Psalms which perhaps convey a more general flavour against which the Torah could be examined later. In this context, the students should also become aware of the importance of the Talmud. Some of the prophets should be read, with the selection depending on the perspective being taken in the course as a whole. Emphasis on the social aspect, for example, might invite the reading of such prophets as Amos, Elijah, and those parts of Isaiah that concentrate on social themes.

In the historico-political dimension, the developments related in the Bible could be read, although in a general introductory course care must be taken that too much attention to details in this area does not detract from more important considerations. The post-Biblical period should not be neglected, especially because it is generally much less familiar. Students might read some part of the rabbinic writings which form so important a part of the tradition. The great mediaeval period of Judaism is a closed book to many students and could well be examined.

In this context and in many more recent ones, the question of anti-Semitism could be discussed. It must, of course, be discussed with care and with an appreciation of the many facets of the problem. An attempt should be made to examine this question from both Jewish and Gentile points of view. Study of life in the ghettoes of Europe and elsewhere, and of the many pogroms conducted in various periods of history, can help a student to understand the relationship between the Jewish community and the larger society.

Students should come to realize that, as in most religions, there are different branches of Judaism. For the purposes of this study, some understanding of the positions of the Orthodox, Conservative, and Reform groups will probably be sufficient.

The position of Judaism in the world today cannot be understood without an awareness of the role of both Zionism and the state of Israel. Examination of these and related questions should not be neglected, although care should be taken that the discussion does not become largely political at the expense of the more specifically religious dimension.

On Judaism

General accounts
Baeck: *The Essence of Judaism*
Belford: *Introduction to Judaism*
Domnitz: *Judaism*
Neusner: *The Way of Torah*

The historical dimension
Dimont: *Jews, God, and History*
Graysel: *History of the Contemporary Jews*
Sachar: *Course of Modern Jewish History*

Scriptures
Bible: Holy Scriptures
———: *Pentateuch and Haftorahs*

About scripture
Adler: *The World of the Talmud*
Blank: *Understanding the Prophets*
Goldin: *The Living Talmud*
Sandmel: *Old Testament Issues*

Philosophical aspects
Fackenheim: *Paths to Jewish Belief*
Heschel: *God in Search of Man*
Steinberg: *Basic Judaism*

Prayer
Garfiel: *Service of the Heart*
Simpson: *Jewish Prayer and Worship*

Anti-Semitism
Davies: *Anti-Semitism and the Christian Mind*
Herzberg: *French Enlightenment and the Jews*

The Arts
Gutmann: *Beauty in Holiness*
Namenyi: *Essence of Jewish Art*

Films
BarMitzvah
Let My People Go

Christianity

Christianity may well be the religious or cultural heritage of the majority of students. This poses problems of approach. The observations made earlier about objectivity and about personal response have special relevance here. Those parts of a course dealing with Christianity must be of such a nature that the course is acceptable to those who are Christians and to those who are not, whether by virtue of their commitment to another faith or their commitment to none.

The contrasts of both experience and expression in the Christian tradition pose a challenge to the teacher of World Religions as he tries to balance the claims of both unity and diversity. The wide range of beliefs and practices among adherents of Christianity in our society means that much compromise will have to be exercised to present an overview that is as representative as possible.

The actions, words, and person of Jesus form a central theme in Christianity and the historical aspect of Christianity might start from a consideration of the life of Christ. Several other historical dimensions will also be essential to an understanding of Christianity today. Among these are the relationship of Jesus to the Jewish tradition in which he was raised and the evolution and division of Christianity over the years. Some students may be interested in examining within the global context the role that Christianity has played in the history of Canada.

In exploring the various doctrinal aspects of Christianity, students should examine theological and especially ethical positions. Among the former, the doctrines of God, Creation, Incarnation, and Salvation are fundamental. Problems of moral behaviour might be explored, not only in Christian scriptures, but also in the context of contemporary ethical-social concerns.

Various Christian communities might be approached through the historical dimension mentioned above, but the distinctive features of belief should also be examined. The function of tradition, teaching authority, and sacramental life in Roman Catholicism should be understood in conjunction with the implications of these functions as they relate to such matters as the authority of the Papacy, the importance of the liturgy, and the resolution of ethical problems. The position of the Protestant churches in relation to these beliefs should also be explored together with the teaching on such matters as the response of the individual and the role of the priest or minister.

The strictly doctrinal aspects of Christianity should not be stressed to the neglect of the many diverse ways in which Christianity has moulded the shape of cultural and artistic life in the West. The arts have long found a major source of inspiration in Christianity and have influenced cultural and artistic life to the extent where it is almost impossible to understand the religious dimension of life in Western society without some attention to this element.

Various aspects of ecumenism, which are affecting Christians in many parts of the world, should not be neglected.

Christianity, in common with other religions, is changing today as it responds to the technological and other changes of the twentieth century.

The response to change can be a useful starting point both for an examination of the relationship between Christianity and contemporary culture, and for consideration of some of the more personal aspects of the religion for many of its adherents.

On Christianity

Historical perspective
Bainton: *Horizon History of Christianity*
Marty: *Short History of Christianity*
Van Leeuwan: *Christianity in World History*

Texts of scripture
Bibles:
A Bible Reader
Jerusalem Bible
New American Bible
New English Bible

About scripture
Davies: *Introduction to the New Testament*
Dodd: *The Meaning of Paul for Today*
Goppelt: *Jesus, Paul and Judaism*

Later documents
Bettenson: *Documents of the Christian Church*
Livingstone: *Modern Christian Thought*

Philosophy and doctrine
Robinson: *But That I Can't Believe*
Teilhard de Chardin: *The Divine Milieu*
Whale: *Christian Doctrine*

On the Denominations
Stuber: *Denominations and How We Got Them*

Orthodox churches
Benz: *The Eastern Orthodox Church*
Constantelos: *The Greek Orthodox Church*
Schmemann: *The Historical Road of Eastern Orthodoxy*
Ware: *The Orthodox Church*

Roman Catholicism
Brantl: *Catholicism*
McKenzie: *The Roman Catholic Church*

Protestantism
Brown: *The Spirit of Protestantism*
Dunstan: *Protestantism*
Ward: *Protestant Christian Churches*

Relationship with other religions
Toynbee: *Christianity among the Religions of the World*
Tillich: *Christianity and the Encounter of the World Religions*

Festival
Weiser: *Handbook of Christian Feasts and Customs*

Mythology and Art
Every: *Christian Mythology*
Gilbert: *Michelangelo*
Hofstätter: *The Art of the Middle Ages*
Oldenbourg: *Horizon Book of Great Cathedrals*

Films
Art of the Middle Ages
Christ and Disorder
Christianity in World History
Civilization
Hutterites
If you're not there you're Missed
Mediaeval Times: The Crusades
Mediaeval Times: The Role of the Church
Parable
Pictures at an Exhibition
Roadsigns on a Merry-go-round

Islam

Islam might make a useful starting point in examining various religions of the world. In many ways it shares understandings and beginnings with Judaism and Christianity and yet it is sufficiently different to need careful examination. Many of the concepts may be familiar to students and therefore care must be taken that too close an identification is not made between a more familiar tradition and one with many similarities. Noticing subtle differences between things that appear similar can add to an understanding of Islam.

Among the many themes to emerge from a study of Islam might be the unity of God, the role of ritual prayer, the metaphysical status of the Qur'an, and the obligation to make the Hajj. The key role of form in prayer, in ethics, in law, and in art should be studied. The lack of a division between the sacred and the secular is also an important aspect of Islam.

The coherence of the religion as a whole should be brought out through the development of an understanding of the relatively straightforward basic tenets of belief. The Five Pillars and the Six Beliefs represent points of belief that the students can both comprehend and explore for further implications. The important mystical element might be studied through an examination of Sufism.

The theme of the relation of man to man and man to God can be explored best through the Qur'an; from this study might emerge also an awareness of the importance of the Book in the life of the Muslim. This theme might afford a useful context for examining some of the ethical positions of Islam.

The life of Muhammad can be a useful starting point although care should be taken not to exaggerate his role in Islam as a whole.

The political life of Islam is an important factor, both in the past and today. This element should not be overlooked, although considerable care should always be exercised in examining contemporary questions about which a statement of a fair and balanced position is difficult. An element of this consideration might be the global dimension of Islam.

Muslim art and architecture also offer a possible starting point. The position on representational art, for example, can reveal much about the way a Muslim thinks about both man and God. The architecture of a mosque can tell much about prayer ceremonies.

As in the case with all religions today, Islam is undergoing changes as the traditional way of life is affected by the technological developments of the twentieth century. The study of how Islam and perhaps other religions are meeting the challenge of this change can reveal a great deal about the resilience and adaptability of a religion and its adherents.

On Islam

General accounts
Cragg: *House of Islam*
El Droubie: *Islam*
Gibb: *Muhammadanism*
Guillaume: *Islam*
Williams: *Islam*

Art
Grey: *Near Eastern Mythology*
Grube: *The World of Islam*

The Qur'an
Arberry: *The Koran Interpreted*
Koran. The Meaning of the Glorious Koran. Tr. by Pickthall

Literature
Jeffery: *A Reader on Islam*
Kritzeck: *Anthology of Islam Literature*

Christian-Muslim relations
Cragg: *The Call of the Minaret*

Encyclopedia
Gibb & Kramers: *The Shorter Encyclopedia of Islam*

A personal view
Jamali: *Letters on Islam*

Modern scene
Smith: *Islam in Modern History*
Watt: *What is Islam?*

Muhammad
Sugana: *Life and Times of Muhammad*
Watt: *Muhammad*

Films
The Moslem World (Coronet)

Filmstrips
Islam (Life)

Bibliography

Adams, Charles J. *A Reader's Guide to the Great Religions*. New York: Free Press, 1965.

This book contains bibliographic essays and, although it does not contain recent publications, it might be a good starting point for further reading.

Adler, Morris. *The World of the Talmud*. New York: Schocken Books Inc., 1970.

Aletrino, L. *Six World Religions*. London: Student Christian Movement Press, 1968.

This account would be suitable for students and could present a good basis for further, more detailed reading.

Aptheker, Herbert. *The Urgency of Marxist-Christian Dialogue: A Pragmatic Argument for Reconciliation*. New York: Harper & Row, 1970.

Philosophical and theological aspects of the subject are examined in some detail.

Arberry, A. J. *The Koran Interpreted*. London: Oxford University Press, 1964.

One of the most attractive introductions to the Qur'an, this book is readable and well indexed.

Baeck, Leo. *The Essence of Judaism*. Rev. ed. New York: Schocken Books Inc., 1961.

Bainton, R. H., et al. *Horizon History of Christianity*. New York: Harper & Row, 1964.

Banton, Michael P., ed. *Anthropological Approaches to the Study of Religion*. London: Tavistock Publications, 1968.

This collection of papers contains several that should be helpful to the teacher.

Basham, Arthur L. *The Wonder That Was India: A Survey of the History and Culture of the Indian Sub-continent Before the Coming of the Muslims*. 3rd ed. New York: Taplinger Publishing Co., 1968.

This superbly illustrated book deals with more than just religion: it is invaluable for an understanding of Indian history and culture.

Belford, Lee. *Introduction to Judaism*. New York: Association Press, 1970.

Bellah, Robert N. *Beyond Belief: Essays on Religion in a Post-traditional World*. New York: Harper & Row, 1970.

This study includes discussions of historical development, methodology, the contemporary scene in different parts of the world, and the situation in North America. It would be especially valuable for the teacher, although beyond the level of most students.

Benz, Ernst. *The Eastern Orthodox Church: Its Thought and Life*. Garden City, N.Y.: Doubleday & Company, 1963.

Bettenson, Henry, ed. *Documents of the Christian Church*. 2nd ed. London: Oxford University Press, 1967.

Those looking for primary sources in the early period of the development of Christianity will find this a good anthology.

Bettis, Joseph D., ed. *Phenomenology of Religion: Eight Modern Descriptions of the Essence of Religion*. New York: Harper & Row, 1969.

Bhagavad-Gita. Translated by Franklin Edgerton. New York: Harper & Row Publishers, Inc., 1968.

———. Translated by R. C. Zaehner. London: Oxford University Press, 1969.

This edition, with text, translation and commentary, should be a first step for serious study. The translation is readable, but the book as a whole is beyond the level of the secondary school student.

Bible. *The Complete Bible, an American Translation*. Prepared by J. M. Smith and E. J. Goodspeed. Chicago: University of Chicago Press, 1963.

———. *The Jerusalem Bible*. General editor: Alexander Jones. Garden City, N.Y.: Doubleday & Co., 1966.

This translation was developed first in France: the present version represents a new American, English language edition.

———. *The New English Bible with the Apocrypha*. London: Oxford University Press, 1970.

———. A New Translation according to the Masoretic text. Ed. H.M. Orlinsky. Philadelphia, Pa.: Jewish Publication Society of America, 1962.

———. Holy Scriptures. According to the Masoretic text. Philadelphia, Pa.: Jewish Publication Society of America, 1917.

———. Pentateuch. *The Pentateuch and the Haftorahs*. 2nd ed. Ed. J. H. Hertz. Hebrew and English. London: Soncino Press, 1970.

———. Selections. *The Bible Reader; An Interfaith Interpretation*. Prepared by Walter M. Abbott and others. New York: Bruce Publishing Co., 1969.

Representatives of various different faiths assisted in the development of this translation. A valuable feature is its use of parallel translation when points of interpretation differ.

———. Selections. *Pathways Through the Bible*, by Mortimer J. Cohen. Philadelphia, Pa.: Jewish Publication Society of America, 1962.

continued

The maple leaf indicates a Canadian production

Blackham, H. J. *Humanism.* Harmondsworth, Eng.: Penguin Books, 1968.

One of the leading spokesmen for the humanist viewpoint presents a useful account which explores, among other themes, the relation between humanism and the traditional religions.

Blank, Sheldon H. *Understanding the Prophets.* New York: Union of American Hebrew Congregations, 1969.

Bliss, Kathleen. *The Future of Religion.* London: C.A. Watts Co., 1969.

If the topic of this book forms part of the course, the wide ranging discussion presented here could be most helpful for the student and teacher alike.

Bolam, David W., and Henderson, James L. *Art and Belief.* London: Hamilton, Hamish, 1968.

As the title suggests, this book is relevant to an approach to world religions through the arts. Although of special value to the teacher, parts should be of great interest to students as well.

Bouquet, Alan C. *Comparative Religion: A Short Outline.* Harmondsworth, Eng.: Penguin Books, 1969.

Originally published in 1941, this book is somewhat dated, although its orderly presentation, readable style, and anecdotal touches still commend it.

———. *Hinduism.* 2nd ed. New York: Hutchinson University Library, 1966.

Published originally in 1949, this introduction remains popular.

———. *Sacred Books of the World: A Companion Source Book to Comparative Religion.* Harmondsworth, Eng.: Penguin Books, 1967.

This wide-ranging survey is intended to accompany *Comparative Religion* by the same author. A commentary accompanies the extracts.

Bowker, John. *Problems of Suffering in Religions of the World.* London: Cambridge University Press, 1970.

This thematic treatment could be used as a resource book either for the teacher or for class study. No extensive knowledge of the religions is expected, although some introduction to the various religions would make the book more rewarding.

Brannen, Noah S. *Soka Gakkai: Japan's Militant Buddhists.* Richmond, Va.: John Know Press, 1970.

Brantl, George, ed. *Catholicism.* New York: Washington Square Press, Inc., 1967.

Brown, R. McAfee. *The Spirit of Protestantism.* New York: Oxford University Press, 1966.

Browne, Lewis. *The World's Great Scriptures: An Anthology of the Ten Principal Religions.* New York: Macmillan Co., 1946.

This collection contains introductions, interpretations, and maps in addition to texts.

Buber, Martin. *Israel and the World: Essays in a Time of Crisis.* 2nd ed. New York: Schocken Books, 1965.

Originally published in 1948, these essays could provide an introduction to the writings of Buber.

Burtt, E. A. Ed. *Teachings of the Compassionate Buddha.* New York: New American Library, 1955.

This anthology is one of the more readable collections of Buddhist scriptures.

Chalmers, R. C., and John A. Irving. *The Meaning of Life in Five Great Religions.* Toronto: Ryerson Press, 1965.

Cogley, John. *Religion in a Secular Age: The Search for Final Meaning.* New York: New American Library, 1968.

Cohen, Abraham. *Everyman's Talmud.* New York: Dutton, E.P., 1949.

Cohen, M. J. *Pathways Through the Bible.* Philadelphia, Pa: Jewish Publication Society of America, Inc.

The Jewish approach to Bible study is well illustrated in this introduction for the younger reader.

Comstock, W. Richard. *Religion and Man: An Introduction.* New York: Harper & Row, 1971.

This book is the most recent of the general introductions to the subject. It could be used by the teacher as a general work and by the student as a reference book.

Constantelos, Demetrios J. *Greek Orthodox Church: Faith, History, and Practice.* New York: Seabury Press, 1967.

Conze, Edward. *Buddhism: Its Essence and Development.* New York: Harper & Row, 1959.

———. *Buddhist Scriptures.* Harmondsworth, Eng.: Penguin Books, 1959.

Cox, Harvey. *The Feast of Fools: A Theological Essay on Festivity and Fantasy.* Cambridge, Mass.: Harvard University Press, 1959.

This imaginative approach to festivity is both scholarly and readable and could be used by both teacher and student.

———. *The Secular City: Secularization and Urbanization in Theological Perspective.* Harmondsworth, Eng.: Penguin Books, 1968.

No serious study of the contemporary relationship between religion and culture should exclude an examination of this book.

Cragg, Kenneth. *The Call of the Minaret.* New York: Oxford University Press, 1964.

An experienced scholar presents a Christian interpretation of Islam. The historical perspective is well presented and the book should be especially valuable in studying the question of Christian-Muslim relations.

———. *The House of Islam.* Belmont, Calif.: Dickenson Publishing Co., 1969.

Like others in the series, this introduction provides an overview of individual and community aspects. It is probably more suitable for the teacher than the student.

Creel, H. G. *Chinese Thought from Confucius to Mao Tse-Tung.* New York: New American Library, 1953.

Crysdale, Stewart. *The Changing Church in Canada: Beliefs and Social Attitudes of United Church People.* Toronto: United Church Publishing House, 1965.

This very brief account could form a useful introduction.

Davies, Alan T. *Anti-Semitism and the Christian Mind: The Crisis of Conscience After Auschwitz.* New York: Herder and Herder, 1969.

If this topic is included in the study of Judaism or Judaeo-Christian relations, this book would form a resource of special value to the teacher.

Davies, W. C. *Invitation to the New Testament.* Garden City, N.Y.: Doubleday & Co., 1969.

Denney, Anthony. *World Faiths and Modern Problems.* London: Hamilton, Hamish, 1969.

Students would find this publication a useful reference in the study of contemporary problems. Written for use in secondary schools, it explores many aspects of the topic.

De Vries, Jan. *The Study of Religion: A Historical Approach.* New York: Harcourt Brace Jovanovich, 1967.

Dimont, Max. *Jews, God, and History.* New York: New American Library, 1964.

This attractive, readable book should make a good introduction, especially for students, even though it is somewhat tendentious in places.

Dodd, Charles H. *The Meaning of Paul for Today.* New York: World Publishing Co., 1959.

Domnitz, Myer. *Judaism.* London: Ward, Lock & Co., 1970.

This brief introduction by a distinguished Jewish leader is designed for students.

Doyle, T. P. *Comrades in Revolution.* Dayton, Ohio: Pflaum Press, 1969.

The value of this book will depend on the extent to which Marxism and the relationship between Marxism and various religious traditions is studied. This book discusses various aspects of the Christian-Marxist dialogue and should be suitable for use by students.

Dunstan, T. Leslie, ed. *Protestantism.* New York: Washington Square Press, 1967.

This volume in the Washington Square series should provide a good introduction for students.

Earhart, H. Byron. *Japanese Religion: Unity and Diversity.* Belmont, Calif.: Dickenson Publishing Co., Inc., 1970.

Edwardes, M. *Indian Temples and Palaces.* Feltham, Eng.: Hamlyn Publishing Group, 1969.

This attractive introduction to the topic has many colour plates and a helpful text.

El Droubie, R. *Islam.* London: Ward Lock Educational Co., 1970.

This book presents a short introduction to the subject and is designed for students.

Eliade, Mircea. *From the Primitives to Zen: A Thematic Source Book on the History of Religions.* New York: Harper & Row, 1967.

This full, comprehensive sourcebook will be of more value to the teacher than the beginner. It should be particularly useful in course planning for pursuing various themes.

———. *Patterns in Comparative Religion.* New York: World Publishing Co., 1963.

Teachers will find this book a most valuable resource, although it is probably beyond the level of most students. It should be particularly useful for exploring the nature of religion.

———. *The Sacred and the Profane: The Nature of Religion.* New York: Harcourt Brace Jovanovich, 1968.

Teachers will find this book useful, but it is beyond the level of most students at the high school level. As a resource for course planning, it would help a teacher make decisions about the relative emphasis a course might take.

Epstein, Isidore. *Judaism: An Historical Presentation.* Harmondsworth Eng.: Penguin Books, 1968.

This readable publication presents an historical account of the major social, religious, economic, and political factors in the development of the Jewish people from the days of Abraham to the modern state of Israel.

Evans-Pritchard, Edward E. *Theories of Primitive Religion.* London: Oxford University Press, 1967.

Every, George. *Christian Mythology.* Feltham, Eng.: Hamlyn Publishing Group, 1970.

This book will be especially useful for the beginner. It has attractive colour plates and a readable text.

Fackenheim, Emil L. *Paths to Jewish Belief.* New York: Behrman House.

Finkelstein, Louis, ed. *The Jews: Their History, Culture, and Religion.* 3rd ed. 2 vol. New York: Harper & Row Publishers, Inc.

Fishman, Isidore. *Introduction to Judaism.* London: Vallentine, Mitchell & Co., 1964.

The student making his first acquaintance with Judaism will find this publication a good starting point. It is readable and balanced.

Gaer, Joseph. *What the Great Religions Believe.* New York: New American Library, 1963.

A sympathetic blend of comment and extracts from sacred scriptures, this publication is useful for both teacher and student.

Garfiel, Evaly. *Service of the Heart: Guide to the Jewish Prayer Book.* Cranbury, N.J.: Barnes, A.S., & Co., Inc., 1957.

Geertz, C. "Religion as a Cultural System". In Banton, Michael P., ed. *Anthropological Approaches to the Study of Religion.* London: Tavistock Publications Ltd., 1968.

Gibb, H.A.R. *Muhammadanism.* London: Oxford University Press, 1969.

Originally published in 1949, this book is one of the best historical introductions to the subject. It is particularly valuable for its avoidance of irrelevant value judgements.

Gibb, H.A.R., and Kramers, J. H. *The Shorter Encyclopedia of Islam.* Ithaca, N.Y.: Cornell University Press, 1953.

Gilbert, Creighton. *Michelangelo.* New York: McGraw Hill. 1967.

While many books have been written on Michelangelo, the inclusion of a series of slides with this volume makes classroom use particularly easy.

Glassenap, H. von. *Buddhism: A Non-Theistic Religion.* London: Allen, George & Unwin, 1970.

This book is valuable both as an introduction to Buddhism and as a contribution to the inquiry into the nature of religion. It includes a considerable amount of Buddhist scriptures.

Goldin, Judah. *The Living Talmud.* New York: New American Library, Inc.

Goppelt, Leonhard. *Jesus, Paul, and Judaism: An Introduction to New Testament Theology.* Camden, N.J.: Thomas Nelson, 1964.

Grant, John W. *The Churches and the Canadian Experience: A Faith and Order Study of the Christian Tradition.* Toronto: Ryerson Press, 1963.

Graysel, Solomon. *History of the Contemporary Jews from 1900 to the Present.* New York: Atheneum Publishers, 1969.

———. *History of the Jews.* Philadelphia, Pa.: Jewish Publication Society of America, 1947.

Grey, John. *Near Eastern Mythology.* Feltham, Eng.: Hamlyn Publishing Group, 1969.

Like others in the series, this volume is attractive and well illustrated.

Grube, Ernst J. *The World of Islam.* Feltham, Eng.: Hamlyn Publishing Group, 1967.

Islamic art and architecture are illustrated in reproductions and photographs, many of which are in colour.

Guillaume, Alfred. *Islam.* Harmondsworth, Eng.: Penguin Books, 1969.

This well-known survey is particularly valuable for its account of the beginnings of Islam. It looks at Islam from a Western Christian rather than a Muslim point of view.

Gutmann, Joseph. *Beauty in Holiness: Studies in Jewish Ceremonial Art and Customs.* New York: KTAV Publishing House, 1970.

Hartsock, Donald E., ed. *Contemporary Religious Issues.* Belmont, Calif.: Wadsworth Publishing Co., 1968.

This collection of essays by eminent authorities on a wide variety of topics could well serve as the basis for a large unit. It is suitable for both teacher and student, especially if thematic or fairly abstract approaches are being taken.

Hays, H. R. *From Ape to Angel: An Informal History of Social Anthropology.* New York: G.P. Putnam's Sons, 1964.

Hedges, S. G. *With One Voice: Prayers and Thoughts from World Religions.* London: Oxford University Press, 1970.

Designed for use in school assemblies, this anthology should have great appeal for those exploring prayer and worship in different religions.

Herberg, Will. *Judaism and Modern Man: An Interpretation of Jewish Religion.* New York: Atheneum Publishers, 1970.

Herod, F. G. *What Men Believe.* London: Methuen Educational, 1969.

This account for senior secondary school students presents a straightforward balanced view.

continued

Herzberg, Arthur. *French Enlightenment and the Jews: The Origins of Modern Anti-Semitism*. New York: Schocken Books, 1970.

Hilliard, F. H. *How Men Worship*. London: Routledge & Kegan Paul, 1969.

Useful for pursuing the theme of worship, this book will be valuable for both students and teachers. The topic is covered from an historical perspective, but with much reference to the contemporary scene.

Hilska, Vlasta. *Great Architecture of Japan*. Feltham, Eng.: Hamlyn Publishing Group.

This valuable background to the study of Shintoism and Buddhism in Japan is well illustrated with many colour plates.

Hinnels, John. *Comparative Religion in Schools*. London: Oriel Press, 1970.

The first publication of a study group in England, this book explores many aspects of the topic. It should be a useful book for a teacher or committee starting to examine further the whole area described in this guideline.

Hofstätter, Hans H. *Art of the Late Middle Ages*. New York: Harry N. Abrams, 1968.

Painting, sculpture and architecture are represented in this admirable survey of the topic. Fine illustration and helpful text make this a good reference book.

Holbrook, Clyde A. *Religion, A Humanistic Field*. Englewood Cliffs, N.J.: Prentice-Hall, 1963.

The author examines the development of religious studies as an academic discipline in the university. Although highly specialized, it would be relevant to a consideration of some of the issues at the secondary school level.

Hopkins, Thomas J. *The Hindu Religious Tradition*. Belmont, Calif.: Dickenson Publishing Co., 1971.

Teachers would find this book a good introduction to Hinduism. It should also be a good reference book for students.

Huxley, Julian. *Religion Without Revelation*. New York: New American Library, 1959.

The conflict between religion and science is explored from a philosophical position. The account would contribute to the discussion about the nature of religion and would be useful to the teacher or able student.

Ions, Veronica. *Indian Mythology*. Feltham, Eng.: Hamlyn Publishing Group, 1967.

This book provides a valuable, well-illustrated background, particularly to the study of Hinduism.

Isherwood, Christopher, ed. *Vedanta for the Western World: A Symposium on Vedanta*. New York: Viking Press, 1960.

Jamali, M. F. *Letters on Islam: Written by a Father in Prison to His Son*. London: Oxford University Press, 1965.

A personal view of Islam emerges from these letters which reveal an approach to the Qur'an that is more popular than scholarly.

Jeffery, Arthur, ed. *A Reader on Islam: Passages from Standard Arabic Writings*. New York: Humanities Press, 1962.

Kilbourn, William, ed. *Religion in Canada: The Spiritual Development of a Nation*. Toronto: McClelland & Stewart, 1969.

Both the beautiful illustrations and entertaining cartoons make this a stimulating account of churches and their influence in Canada in the past, the present, and the future.

King, Winston L. *Introduction to Religion: A Phenomenological Approach*. 2nd ed. New York: Harper & Row, 1968.

This account should be of great value to the teacher, although probably too difficult for many secondary school students. It explores various aspects of religious phenomena on a topical basis, drawing examples from many different religions. The first chapter examines aspects of the approaches to religion.

Kitagawa, Joseph M. *Religions of the East*. 2nd ed. Philadelphia, Pa.: Westminster Press, 1968.

Klostermaier, K. *Hindu and Christian in Vrindaban*. London: Student Christian Movement Press, 1970.

This book, written from a Christian point of view, is particularly effective in conveying the atmosphere of Hindu life and worship.

Koran. *The Meaning of the Glorious Koran*. Translated by Marmaduke W. Pickthall. New York: New American Library, 1953.

This book is one of the most readable and attractive of the inexpensive editions of the Qur'an.

Kramrisch, Stella. *The Art of India Through the Ages*. 3rd ed. New York: Praeger Publishers, 1965.

Kritzeck, James, ed. *Anthology of Islamic Literature*. Harmondsworth, Eng.: Penguin Books, 1964.

This attractive anthology places greater emphasis on the literary than the theological aspect. Introductory comments are quite brief.

Lanczkowski, Gunter. *Sacred Writings: A Guide to the Literature of Religions*. London: Wm. Collins, 1961.

Legett, Trevor P., comp. *A First Zen Reader*. Rutland Vt.: Charles E. Tuttle Co., 1960.

The texts represented here give a useful overview of Zen.

Lewis, H. D., and Slater, R. L. *The Study of Religions: Meeting Points and Major Issues*. Harmondsworth, Eng. Penguin Books, 1969.

In addition to the accounts of various religions, this book is useful for its discussion of methodology and approach. It is valuable for both the teacher and the perceptive student.

Lewy, Hans and others. *Three Jewish Philosophers*. New York: Atheneum Publishers, 1969.

The writings of Philo, Saadia, and Judah Halevi are presented in this anthology which would be a good starting point for approaching the development of Jewish thought.

Ling, Trevor O. *Buddhism*. London: Ward Lock Educational Co., 1970.

This brief view of Buddhism was written for students by a distinguished scholar in the field.

———. *A History of Religion: East and West; an Introduction and Interpretation*. London: Macmillan & Co., 1969.

This survey adopts a thematic approach and could provide a good starting point for examining various religious traditions. It would be suitable for teachers and more able students.

Livingstone, James C. *Modern Christian Thought: From the Enlightenment to Vatican II*. New York: Macmillan Co., 1971.

Those wanting to consult primary sources will find in this book a wide range of documents.

Long, Charles H. *Alpha: the Myths of Creation*. New York: Macmillan Co., 1963.

Luckmann, Thomas. *The Invisible Religion: The Problem of Religion in Modern Society*. New York: Macmillan Co., 1967.

Magee, John B. *Religion and Modern Man: A Study of the Religious Meaning of Being Human*. New York: Harper & Row, 1967.

Martin, C. G. *Must Men Worship?* London: Longmans Green & Co., 1968.

This introduction to the study of religion is aimed at the senior secondary school student. Phenomenological, psychological, linguistic, and other approaches are examined in a way that invites further thought. The suggestions for further reading are particularly helpful.

Marty, Martin E. *Short History of Christianity*. New York: World Publishing Co.

———. *Varieties of Unbelief*. New York: Doubleday & Co., 1964.

Massialas, Byron G., and Zevin, Jack. *Religious Philosophical Systems*. Chicago, Ill.: Rand McNally and Co., 1970.

This book from the "World History Through Inquiry" series could form a useful unit. There is a somewhat greater stress on comparative study than in most books, but the approach generally is helpful. A useful teacher's manual is available.

McKenzie, John L. *The Roman Catholic Church*. New York: Holt, Rinehart & Winston, 1969.

One of the most recent general accounts, this book is suitable for both teacher and student.

Merton, Thomas, and Suzuki, Daisetz T. *Zen and the Birds of Appetite*. New York: New Directions, 1968.

Miller, Randolph C. *The Language Gap and God: Religious Language and Christian Education*. Philadelphia, Pa.: United Church Press, 1971.

The language of religion is a relatively unexplored field, and this book could provide a starting point for the teacher and also for the brighter student.

Moir, John S. *The Cross in Canada: Vignettes of the Churches Across Four Centuries*. Toronto: Ryerson Press, 1966.

Morgan, Kenneth W. *The Religion of the Hindus: Interpreted by Hindus*. New York: Ronald Press Co., 1953.

This view of Hinduism from the inside provides much useful information and atmosphere. It includes a selection of Hindu scriptures.

Namenyi, A. *Essence of Jewish Art*. Cranbury, N.J.: Barnes, A.S.

Narayan, R. K. *Gods, Demons and Others*. London: Wm. Heinemann, 1965.

This introduction to Indian mythology could be most valuable as a student reference. The book is attractive and readable.

Neusner, Jacob. *The Way of Torah: An Introduction to Judaism*. Belmont, Calif.: Dickenson Publishing Co., 1970.

This important new study is one of the Dickenson series. It would be a most valuable starting point for the teacher.

New Catechism: Catholic Faith for Adults; with supplement. London: Burns & Oates, Ltd., 1967.

Niebuhr, H. Richard. *Christ and Culture*. New York: Harper & Row, 1956.

O'Dea, Thomas F. *Sociology of Religion*. Englewood Cliffs, N.J.: Prentice Hall, 1966.

Oldenbourg, Zoe, and Horizon Magazine Editors. *The Horizon Book of Great Cathedrals*. Boston, Mass.: Houghton Mifflin Co., 1968.

Much understanding of the development of Christianity during the mediaeval period can be gleaned from a study of the great cathedrals. Attractive illustrations, a few of which are in colour, and the brief text make this an attractive book.

Parrinder, Edward G. *A Book of World Religions*. London: Hulton Educational Publications, 1965.

Probably the most valuable textbook-style account of the subject, this volume is well illustrated and readable, although it is perhaps most appropriate for students slightly younger than those involved in courses in Ontario. It could serve as a useful springboard to further study.

———. *The World's Living Religions*. London: Pan Books, 1969.

Similar in approach to the previous book, this is written at a more adult level. No illustrations are included.

———. *What World Religions Teach*. 2nd ed. London: George G. Harrap & Co., 1968.

A concise, well-informed, and reliable survey of the doctrines and practices of the world's religions.

———. *Worship in the World's Religions*. London: Faber & Faber, 1961.

Pe Maung Tin. *Buddhist Devotion and Meditation*. London: Society for Promoting Christian Knowledge, 1964.

Burma is the source for most of the material included here.

Phenix, Philip H. "Religion in American Public Schools". In Gianelli, Donald A. ed. *Religion and the Public Order*. Chicago, Ill.: University of Chicago Press, 1965.

One of the most valuable statements about the teaching of religion in public schools. Although written about the American rather than Canadian scene, the perceptive analysis of the situation gives it international stature.

Plaut, W. Gunther. *Judaism and the Scientific Spirit*. New York: Union of American Hebrew Congregations, 1961.

Potter, Charles F. *Great Religious Leaders*. New York: Simon & Schuster, 1958.

This book is invaluable for the suggestions it offers for a "biographical approach" to the study of religions. It is probably most suitable for library and reference use.

Radhakrishnan, Sarvepalli. *The Hindu View of Life*. London: Allen, George & Unwin, 1960.

First published in 1927, this collection of four lectures interprets a philosopher's view of the essence of Hinduism.

Richardson, Herbert W. and Donald R. Cutler, eds. *Transcendence*. Boston, Mass.: Beacon Press, 1969.

Robinson, J.A.T. *But That I Can't Believe!* London: Wm. Collins, 1967.

Robinson, Richard H. *Buddhist Religion: An Historical Introduction*. Belmont, Calif.: Dickenson Publishing Co., 1970.

A relatively short, comprehensive introduction to Buddhism, this book is more valuable to the teacher than to the student.

Sachar, Howard M. *Course of Modern Jewish History*. New York: Dell Publishing Co.

Sandmel, Samuel, ed. *Old Testament Issues*. New York: Harper & Row, 1968.

Sangharakshita, B. *The Three Jewels: An Introduction to Buddhism*. London: Hutchinson Publishing Group, 1968.

Written by an Englishman who became a Buddhist monk and scholar in India, this account presents a balanced introduction.

Schector, Jerrold. *The New Face of Buddha: The Fusion of Religion and Politics in Contemporary Buddhism*. New York: Coward-McCann, 1967.

Written by a journalist who is an expert in foreign affairs, this book would make a valuable supplement to some of the more philosophical studies.

Schmemann, Alexander. *The Historical Road of Eastern Orthodoxy*. Chicago, Ill.: Henry Regnery Co., 1966.

Simpson, William W. *Jewish Prayer and Worship*. London: Student Christian Movement Press, 1965.

Prayers and comments about them are presented in a study of Judaism that explores different approaches to prayer.

Slater, Robert L. *World Religions and World Community*. New York: Columbia University Press, 1963.

Students and teachers may both glean new ideas for use in discussions of tolerance and the relationships among religious groups in the world today.

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Smart, Ninian. *Philosophers and Religious Truth*. New York: Macmillan Co., 1970.

———. *The Religious Experience of Mankind*. New York: Charles Scribner's Sons, 1969.

In this attractive, general account of the religions of the world, the first chapter, which deals specifically with religion and human experience, and the last chapter, which deals with the contemporary scene, are particularly valuable.

———. *Secular Education and the Logic of Religion*. New York: Humanities Press, 1966.

———. *World Religions: A Dialogue*. Harmondsworth, Eng.: Penguin Books, 1966.

This lively and imaginative discussion provides many insights into the six viewpoints represented. As a general introduction to the subject it could be used by both teachers and students.

Smith, David Howard. *Chinese Religions: From One Thousand to the Present Day*. New York: Holt, Rinehart & Winston, 1968.

Smith, Huston. *The Religions of Man*. New York: Harper & Row, Inc., 1958.

This readable and authoritative account of different religions is one of the better known books of its kind. It would be particularly appropriate for use by students.

Smith, Wilfred C. *Islam in Modern History*. New York: New American Library, 1959.

Wide-ranging and provocative, this account by a distinguished Canadian scholar deals with many aspects of the response of Islam to modernity.

———. *The Meaning and End of Religion: A New Approach to the Religious Traditions to Mankind*. New York: New American Library, 1963.

Spiro, M. E. "Religion: Problems of Definition and Exploration". In Banton, Michael P., ed. *Anthropological Approaches to the Study of Religion*. London: Tavistock Publications Ltd., 1968.

Steinberg, Milton. *Basic Judaism*. New York: Harcourt Brace Jovanovich, Inc.

This book presents an introduction to Jewish philosophy.

Streng, Frederick. *Understanding Religious Man*. Belmont, Calif.: Dickenson Publishing Co., 1969.

This first volume in the new Dickenson series should make an admirable introduction to modern thought on the subject. It may be particularly helpful for the teacher.

Stuber, Stanley I. *Denominations: How We Got Them*. Abr. ed. New York: Association Press, 1958.

Sugana, G. M. *The Life and Times of Buddha*. Feltham, Eng.: Hamlyn Publishing Group, 1969.

This well-illustrated biography could be used by both students and teachers.

———. *The Life and Times of Muhammad*. Feltham, Eng.: Hamlyn Publishing Group, 1969.

Written for the general reader, this biography would be of great value to students.

Suzuki, Daisetz T. *Studies in Zen*. New York: Dell Publishing Co., 1955.

One of the leading spokesmen of Zen describes some of the philosophy behind the movement. The account should prove especially valuable for the teacher.

Teilhard de Chardin, Pierre. *The Divine Milieu: An Essay on the Interior Life*. New York: Harper & Row, 1960.

Of the many books by Chardin, this is probably the most appropriate introduction for the student.

Thera, Piyadassi. *The Buddha's Ancient Path*. London: Hutchinson Publishing Group, 1964.

Theravada Buddhism is presented through the eyes of a Ceylonese monk. It is readily comprehensible to a newcomer to the subject.

Tillich, Paul J. *Christianity and the Encounter of the World Religions*. New York: Columbia University Press, 1963.

The writings of Paul Tillich shed light on a great range of religious thought. One of the leading thinkers in the field, he has contributed greatly to contemporary understanding of the nature of religion. This particular book would make a good starting point for further study of his work.

Torah: *A New Translation*. Philadelphia, Pa.: Jewish Publication Society of America.

Toynbee, Arnold J. *Christianity Among the Religions of the World*. New York: Charles Scribner's Sons, 1957.

This book should be particularly valuable in conjunction with the National Film Board film *Four Religions*.

———. *An Historian's Approach to Religion*. London: Oxford University Press, 1956.

This series of lectures examines the development of religious thought and man's search for a higher order.

Van Leeuwen, Arendt. *Christianity in World History:* The Meeting of the Faiths of East and West. New York: Charles Scribner's Sons, 1964.

Wach, Joachim. *The Comparative Study of Religions*. New York: Columbia University Press, 1961.

Walsh, H. H. *The Christian Church in Canada*. Toronto: Ryerson Press, 1968.

Ward, M. *Protestant Christian Churches*. London: Ward Lock Educational Co., Ltd., 1970.

One of a new series designed for students, this brief introduction could serve as a starting point for more detailed study.

Ware, Timothy. *The Orthodox Church*. Harmondsworth, Eng.: Penguin Books, 1967.

Warren, Henry C. *Buddhism in Translations*. New York: Atheneum Publishers, 1963.

This anthology is one of several that could be used in approaching Buddhist writings. Both Theravada and Mahayana schools are represented.

Watt, W. M. *Muhammad, Prophet & Statesman*. London: Oxford University Press, 1961.

This modern balanced biography would be valuable in any biographical approach. It would probably serve students as a reference book rather than as a work for constant study.

———. *What is Islam?* London: Longmans Green & Co., 1968.

A newcomer to the study of Islam would find the approach used here a good starting point. The section on Islam in the modern world is particularly helpful.

Watts, Alan W. *The Way of Zen*. Harmondsworth, Eng.: Penguin Books, 1968.

The author, who is one of the leading spokesmen of Zen Buddhism in the West, has written a number of books on the subject. This one is particularly suitable for the beginner. It could be used in conjunction with the films made by the author.

Weiser, F. X. *Handbook of Christian Feasts and Customs*. Paramus, N.J.: Paulist Press, 1958.

Welch, Holmes. *Taoism: The Parting of the Way*. Boston, Mass.: Beacon Press, 1966.

Whale, John S. *Christian Doctrine*. New York: Cambridge University Press, 1941.

Whitney, John R., and Howe, Susan W. *Religious Literature of the West.* Minneapolis, Minn.: Augsburg Publishing House, 1971.

This book, designed as a school text, covers literature in the Jewish, Christian, and Muslim traditions. It is particularly valuable as a resource book, both on the post-biblical Jewish tradition and on the Qur'an from which there are some abstracts. Comments on the passages are full and helpful.

Williams, John A. *Islam.* New York: Washington Square Press, 1961.

Wilson, John. *Education in Religion and the Emotions.* London: Heinemann Educational Books, 1971.

This book is particularly useful in exploring the relationship between religious and moral education.

Wood, Barry. *The Magnificent Frolic.* Philadelphia, Pa.: The Westminster Press, 1970.

Yinger, J. Milton. *Sociology Looks at Religion.* New York: Macmillan Co., 1966.

Zaehner, Robert C., ed. *The Concise Encyclopedia of Living Faiths.* Boston, Mass.: Beacon Press, 1959.

This comprehensive collection of articles should have a place in the library for both teacher and student reference.

———. *Hinduism.* London: Oxford University Press, 1966.

Teachers will find this one of the best handbooks but the heavy use of technical terminology would make it difficult reading for most students. An extensive bibliography and full index add to its value.

Zimmer, Heinrich. *Philosophies of India.* Princeton, N.J.: Princeton University Press, 1969.

Filmstrips

Hinduism
Buddhism
Judaism
Islam

Time-Life Books.

Available from School Book Fairs Ltd., 145 Front St. E., Toronto 2, Ont.

These filmstrips could provide a valuable resource for the student working alone, and they could also be used in general classroom teaching. Much useful comment is contained in the teacher's guide, but the comments on the filmstrips themselves are too short and too superficial to be of much value in the Senior Division except at the early stages of a course.

Reprints

The reprints of *Life* magazine's series of articles on the religions of the world, which appeared some years ago, could be a useful resource. These reprints cover the five religions discussed in this document as well as the religions of China. They are available from School Book Fairs Ltd., 145 Front St. E., Toronto 2, Ont.

Films

Art of the Middle Ages (colour). Encyclopaedia Britannica, 30 mins.
Available from: Encyclopaedia Britannica, 151 Bloor St. W., Toronto, Ont.

The mediaeval cathedrals of France form the focal point of this film, which could serve to introduce a study of the cathedral and of the mystical approach to Christianity which made the cathedral the central feature of religious life in much of Europe.

Awareness (colour). Ralph Forsberg, 22 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. East, Port Credit, Ont.

Alan Watts, one of the foremost exponents of Zen in the West, describes some of the aspects of awareness that are such an intrinsic part of Zen and invites his audience to meditate and reflect on their attitudes towards certain aspects of life. Far from a conventional documentary, this film could contribute greatly to an understanding of Zen and of Buddhism in general. It would add an important experiential element to the course.

Bar-Mitzvah (b/w). N.F.B., 14 mins.
Available from: National Film Board, 1 Lombard St., Toronto, Ont.

This film presents a careful portrayal of the ceremony and conveys something of the study by a boy preparing himself for it.

Buddhism, Man and Nature (colour). Hartley, 14 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. East, Port Credit, Ont.

As in *Awareness,* Alan Watts invites reflection upon some aspects of Buddhist thought and perception. The relationship between man and nature is examined in the development of an attitude to life. The film would provide a valuable experiential element in the study of Zen.

The Buddhist World (colour). Coronet, 11 mins.
Available from: Coronet Educational Films, Unit 6, 2 Thorncliffe Park Drive, Toronto 17, Ont.

This voice-over documentary is informative and well balanced and would be useful at the beginning of a unit on Buddhism.

Christ and Disorder (b/w). B.B.C., 40 mins.
Available from: British Broadcasting Corp., 135 Maitland St., Toronto, Ont.

This is a controversial film that could only be used with a mature class. It presents some of the challenges facing Christianity today and through the ages. It explores in stark terms some of the great paradoxes of Christianity today and presents criticisms that are both pungent and challenging. If a class is discussing the role of the Christian Church today, this film could contribute many dimensions.

Christianity in World History (to 1000 A.D.) (colour). Coronet, 14 mins.
Medieval Times: The Crusades (colour). Coronet, 14 mins.
Medieval Times: Role of the Church (colour). Coronet, 14 mins.
Available from: Coronet Educational Films, Unit 6, 2 Thorncliffe Park Drive, Toronto 17, Ont.

Although these films use conventional voice-over techniques, they provide some insight into the visual element of Christianity during the mediaeval period. They could introduce several aspects of belief and development in the Christian Church.

Civilization (colour). B.B.C., 50 mins. each.
Available from: British Broadcasting Corp., 135 Maitland St., Toronto, Ont.

The host of this film series, Sir Kenneth Clark, leads viewers on a visual and aural path through Western civilization from early mediaeval days to our own time. Many of these films would serve to illustrate the developments of art forms throughout the years, and also to underline the close relationship between religion and culture in different ages. While all thirteen films in the series could be used in this context, the following would have special importance: *The Great Thaw, The Hero and Artist, Protest and Communication,* and *Grandeur and Obedience.*

Contact (colour). Teleketics, 10 mins.
Available from: Broughton & Simpson Co. Ltd., 51A Front St. E., Toronto 1, Ont.

This film could be useful in exploring the role of the Roman Catholic Church in the social context.

Evolution of a Yogi (colour). Hartley, 28 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. East, Port Credit, Ont.

Robert Adler describes his experience in India in seeking higher levels of consciousness, and his work with groups since his return to North America. The film presents a highly articulate description of the role of yoga in meditation.

The Flow of Zen (colour). Hartley, 28 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. East, Port Credit, Ont.

This film would be most suitable towards the end of a course in Buddhism, when the students have had the opportunity to gain some basic understanding of the religion as a whole. The film is largely abstract with a talk on Zen by Alan Watts. It is slower paced than some, but with careful preparation the film could prove useful, especially as it introduces elements of repetition and chant which, while foreign to our idiom, may help students to understand the role of these elements in Eastern music and religious tradition.

Four Religions, Parts 1 and 2 (b/w). N.F.B., 59 mins.
Available from: National Film Board, 1 Lombard St., Toronto, Ont.

This is a long film that would best be used in sections. It examines Hinduism, Buddhism, Christianity, and Islam both in film and in discussion with Arnold Toynbee. The film would be particularly useful in conjunction with the historian's books on religions. Care should be taken in using this film in conjunction with the three films on Hinduism, Buddhism, and Islam also produced by the National Film Board: much of the footage is the same.

Great Religions—Buddhism
Great Religions—Hinduism
Great Religions—Islam (b/w). N.F.B., 16-18 mins.
Available from: National Film Board, 1 Lombard St., Toronto, Ont.

These films are somewhat similar in approach to that taken in *Four Religions.* They present useful over-views of the three faiths and could form appropriate introductions. Some preparation would be necessary, as certain important points of doctrine and terminology are presented in passing and might be missed.

The Hindu World (colour). Coronet, 11 mins.
Available from: Coronet Instructional Films, Unit 6, 2 Thorncliffe Park Drive, Toronto 17, Ont.

This conventional voice-over documentary might be useful early in a unit on Hinduism. It is quite elementary in scope, but would provide a useful introduction to further study.

Hutterites (b/w). N.F.B., 28 mins.
Available from: National Film Board, 1 Lombard St., Toronto, Ont.

A detailed view of a Hutterite community in Alberta is portrayed in this sensitive and moving film.

If You're Not There You're Missed (b/w). R.T.A., 28 mins.
Available from: Religious Television Associates, 315 Queen St. E., Toronto 227, Ont.

This film deals with a social dimension of Christianity, the work of Jean Vanier at his centre for the handicapped near Paris. It would be particularly useful in exploring the role of the Church today.

Jerusalem (colour). Encyclopaedia Britannica, 10 mins.
Available from: Encyclopaedia Britannica, 151 Bloor St., W., Toronto 5, Ont.

This film gives a brief portrait of the city with which three major religions are associated. While conventional in approach, the film could be of value in showing something of the spirit of the city and its meaning for so many people.

Kaleidoscope Orissa (colour). I.F.B., 37 mins.
Available from: Educational Film Distributors, 191 Eglinton Ave. E., Toronto, Ont.

This film would have its greatest value in a context where the social aspects of religion are being examined in some depth; it provides a vivid picture of life and culture in one of the poorest states in India. There is relatively little material that deals specifically with religion, but the relation between life and religion emerges simply and sympathetically.

Land of Enlightenment (b/w). I.S.I., 11 mins.
Available from: Information Service of India, 200 MacLaren St., Ottawa 4, Ont.

This voice-over documentary would require some preparation as some knowledge of Buddhism on the part of the viewer is pre-supposed. Some doctrinal points and names mentioned in passing could cause difficulty. It would be most valuable part way through a course.

Let My People Go (b/w). Xerox, 54 mins.
Available from: Visual Education Centre, 29 Berkeley St., Toronto, Ont.

Traces the history of the Jews from the time they were forced into exile in the First Century A.D. to the creation of the government of Israel in 1948. The history of the last thirty years is stressed.

Maharishi Maresh (*Jet Age Yogi*) (colour). Columbia University, 20 mins.
Available from: International Tele-Film Enterprises, 221 Victoria St., Toronto, Ont.

Maharishi Maresh has become well-known in the West because of the many prominent people who have visited him. This film presents a colourful, somewhat superficial view of the Maharishi, but could be useful in exploring contemporary phenomena within Hinduism. It should be balanced with more conventional approaches.

Major Religions of the World (colour). Encyclopaedia Britannica, 20 mins.
Available from: Encyclopaedia Britannica, 151 Bloor St. W., Toronto, Ont.

This film presents a very brief introduction to some of the aspects of origin, ritual, and symbol in the five religions discussed at the end of this document. It could add a visual dimension at the early stages of a course and provide the springboard to further study.

Moslem World, The: Beginnings and Growth (colour). Coronet, 11 mins.
Available from: Coronet Instructional Films, Unit 6, 2 Thorncliffe Park Drive, Toronto 17, Ont.

This conventional introduction to the subject could be useful in the early stages of a course.

Parable (colour). Ralph Forsberg, 22 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. E., Port Credit, Ont.

This thought-provoking film tells a parable through a highly stylized series of events in a circus setting and could lead to a discussion of many aspects of Christianity. The Crucifixion and Resurrection are among the aspects touched on and the film could also be useful in starting discussion on such topics as vicarious suffering and liberation.

Pictures at an Exhibition (colour). R.T.A., 30 mins.
Available from: Religious Television Associates, 315 Queen St. E., Toronto 227, Ont.

The viewer is taken on a visit to an exhibition of contemporary religious art held in Toronto a few years ago. The film could form the basis for a study that contrasts artistic expression today with that of various ages in the past.

Requiem for a Faith (colour). Hartley, 27 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. E., Port Credit, Ont.

Tibetan Buddhism and its fate since the Chinese invasion are well related in this film by Huston Smith. It could be a useful introduction to the teachings of Buddhism through the Tibetan tradition. The relation between religion and life are particularly well discussed.

Roadsigns on a Merry-go-round (colour). Carousel, 27 mins.
Available from: Marlin Motion Pictures, 47 Lakeshore Rd. E., Port Credit, Ont.

This film presents an imaginative introduction to the philosophies of Buber, Bonhoeffer, and de Chardin. It would be of most value toward the end of the part of the course dealing with Christianity or Judaism, where personal response and discussion are being explored in relation to the meaning of life. There is less stress on the transcendental than is found in more conventional approaches to Christian and Jewish thought.

Swami Karunananda: Australian Yogi from Walaroo (colour). I.T.F., 15 mins.
Available from: International Tele-Film Enterprises, 221 Victoria St., Toronto, Ont.

This sympathetic introduction to the way of life of a Swami who has specialized in Hatha yoga can reveal much about the approach to life of the Hindu. It can contribute greatly to an understanding of the relationship between the disciplines of mind and body.

Recordings of Sacred Music

Much recorded music reflects religious themes: the suggestions given here are only intended to be an introduction to the field.

Hinduism

A Musical Anthology of the Orient (India). Musicophon BM 30 L 2006

Classical Music of India. Folkways FI 8366
Nazli Jairazbhoy explains the theory of classical Hindustani instrumental music with sitar and recorded illustrations from the archives of the Ethnic Folkways Library.

Musique Traditionnelle de l'Inde. BAM—LD 014
A collection of classical Hindu selections performed on different Indian musical instruments. The music was collected and recorded at Benares by Deben Bhattacharyan.

Buddhism

Drums, Bells and Chants. Lyrichord LLST 7200

Buddhist Chant. Lyrichord LLST 7118
A recorded survey of actual Temple Ritual

Tibetan Ritual Music. Ethnic Folkways FE 4481
The selections are chanted and played by Lamas and Monks

Religious Music of Asia (Near East/India/East Asia). Lyrichord LLST 7181

Judaism

Hebraic Chants for the Holy Days. Parliament PLP(S) 133-2
Sung by the Marcel Lorand Trio

Passover Seder. Columbia MS 6336
Sung by Richard Tucker

Sacred Service. Columbia M 56221
Conducted by Leonard Bernstein, this recording of Ernest Block's masterpiece features Robert Merrill and the choruses of the Metropolitan Synagogue and Community Church of New York City.

Christianity

Amen. Light Label LS 505
Common hymns of the Baptist Church by the 130-voice Choir and Chorale of the First Baptist Church of Van Nuys, California, are directed by John Gustafson.

The Catholic Mass in English. Mace M 10019
A recording of a Catholic Mass sung by the Scholastics, a group of Basilian seminarians from the University of St. Thomas, Texas. The celebrant is the Rev. James Jordan, C.S.B.

The Choral Music of Dr. Healey Willan. Capitol ST 6248
Sung by the Festival Singers of Canada.

Evensong. Argo 5365
Sung by the King's College Chapel Choir, Cambridge.

Glagolitic Mass by L. Janacek. Deutsche Grammophon 138954

Immortal Sacred Music. Inspiration Records 1909
Featuring tenor Carl Olsen, this recording includes selections from the Messiah (Handel), Elijah (Mendelssohn), Requiem (Verdi).

Mass in B Minor by J. S. Bach. Angel S-3720

Music from "Christ is Born" and "Christ is Risen". Everest CPST 5600
Selections sung by the Sistene Choir of Rome include samples of Gregorian and Ancient Chants.

Priests' and People's Mass Chants in English. Tribute TR 102
The selections represented here include Orations, Prefaces, the Setting of the Lord's Prayer, Versicles, Responses, and Holy Week Chants.

Passion According to St. Luke by K. Penderecki. Victor VICS-6015

Requiem by M. Duruflé. Epic BC-1256

Russian Eastern Liturgy. Monitor MFC 441
This recording features the Russian Orthodox Cathedral Choir of Paris, conducted by Peter Spassky.

Russian Hymns and Chants. Monitor MFC 366
Music conducted by Peter Spassky.

Thirteen Centuries of Christian Choral Art. Gregorian Institute of America EL 18

Islam

Feast of Achoura. Request SRLP 8162
Music of the Feast of the 10th Day of the Muslim month of Moharram.

The Oud. Lyrichord LLST 7160
Music of the Near and Middle East by H. Aram Gulezyan and his instrumental group.

The Road to Istanbul. Mace SM 10031
Authentic songs of the Middle East by the Ethnic Turkish Orchestra.

The Music Anthology of the Orient.
Barenreiter-Musicaphon—edited by the International Music Council for the International Institute for Comparative Music Studies and Documentation.

Recordings of classical and religious music from Afghanistan, India, Turkey, and Tunisia are included.

Replicas

Reproductions of various religious artefacts are available from a number of sources. Some museums, for example, have reproductions of various items from their collections for sale that may be of value. The following kit gathers together a number of such reproductions.

Religions. A kit of 25 pieces, including coins, seals, oil lamps, religious symbols and other items.
Prepared by Dr. Fritz Albrecht for Ara-Kunst, Bavaria. Available from Visual Education Centre, 95 Berkeley Street, Toronto 2A.

Publishers and Canadian Agents

Abrams, Harry: Prentice-Hall
Allen: Thomas Allen & Son Ltd., 50 Prince Andrew Place, Don Mills, Ont.
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Atheneum Press: McClelland and Stewart
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Harrap, George: Clarke, Irwin
Harvard University Press: Saunders of Toronto
Heinemann: Collins, William
Herder & Herder: Methuen
Holt Rinehart & Winston of Canada Ltd., 55 Horner Ave., Toronto 18, Ont.
Houghton-Mifflin: Allen, Thomas
Hulton: Bellhaven House
Humanities Press, Inc., 303 Park Ave. S., New York, N.Y.; 10010
Hutchinson University Library: J. M. Dent
Jewish Publication Society of America: Book Center Inc.
John Know Press, Box 1176, Richmond, Va., 23209
KTAV: Book Center Inc.
Longman Canada Ltd., 55 Barber Greene Rd., Don Mills, Ont.
Macmillan Co. (New York): Collier-Macmillan
Macmillan Co. of Canada Ltd., 70 Bond St., Toronto 2, Ont.
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